* Ojore N. Lutalo * Herman Bell * Teddy (Jah) Heath * Jalil A. Muntaqin * Abdul Majid * Mohaman Koti * Abdul Haqq * Maliki Shakur Latine * Albert Nuh Washington * Bashir Hameed * Robert Seth Hayes * Richard Mufundi Lake * Sekou Kambui *

* geronimO ji-Jaga(pratt) * Ruchell Cinque Magee * Hugo Pinell * Mark Cook * Mumia Abu Jamal *

* Kojo Bomani Sababu * Sundiata Acoli * Sekou Odinga * Thomas Warner * William Allen *

STATEMENTS OF BLACK POLITICAL PRISONERS

Produced by Prairie Fire Organizing Committee, Box 253, 2520 N. Lincoln, Chicago, IL 60614 For more info 278-6706

* Lorenzo Stone-Bey * Mutulu Shakur * Mondo Langa * Gary Tyler * Rickke Green * Haki Malik Abdullah * Kalima Aswad *
* Janet Holloway Africa * Merle Austin Africa * Janine Phillips Africa * Debbi Sims Africa * Charles Sims Africa *

T/SOR/49/5/21

Sundiata Acoli

Just a brief note to send my warmest solidarity and thanks to you all . . . for your show of concern and support for Black political prisoners and prisoners of war, and political prisoners and prisoners of war in general, over the years.

Your continued support is needed today, just as much as it was needed twenty or more years ago at the height of the COINTELPRO era when many of us first entered prison. COINTELPRO continues, just as strong today, although by some other name, as witnessed by the recent entrapment of Qubilah Shabazz, the naive, easily-misled middle-daughter of Malcolm X. COINTELPRO-like programs continue in the prisons, too. Obviously, there's a need for the formation of a legal clinic or group that's dedicated to exposing COINTELPRO-like programs, past and present, both in the streets and in the prisons. Its "dirty tricks" and slanderous reports set up outside people for arrest or worse, and similar unchallenged tactics in the prisons keep many of today's political prisoners and prisoners of war from being released.

There are various ways to support political prisoners and prisoners of war, but one of the better ways is to write one, or write them, and ask how you can best support them. Another way is to send them a donation towards their commissary. Most political prisoners and prisoners of war can always use commissary support although they don't always like to admit it, or ask for it.

Thank you for taking the time to listen to this brief message, and I hope you enjoy the program.

Sundiata Acoli

Mumia Abu-Jamal

Ona Move!

Is it mere coincidence that this note comes from Pennsylvania's newest Supermax? That old now-gray ex-Panthers are among those filling up these new hi-tech torture chambers? That, as Dr. Corey Weinstein's recent study on prison discipline found, often those most viciously targeted by the state may be classified as "jailhouse lawyers"? Is it mere coincidence that the Clinton/Dole crime bill specifically outlawed prison education? I won't answer these questions. I'll leave it to you; and once you answer it, what will you do?

It always comes down to that, doesn't it? Do. Doing. Action.

"Cuz finally...That's what it's all about."

Ona Move!
Long Live John Africa!

Mumia

Mark Cook

March 29, 1994

Mark Cook is a political prisoner being housed at the state prison in Monroe, Washington. He was a former officer in the WSP chapter of the Black Panther Party. He has now served nearly twenty years in connection with illegal political actions done while an alleged member of Seattle's George Jackson Brigade. What follows is a letter Mark sent to Kate B., which sets out some of his thinking on the subject of how people doing political work for him should approach his case. Material in brackets [ ] was added. Mark's letter has also been edited to remove personal or other information not applicable to the subject of the work being done in his support.

I appreciate the political support folks want to give regarding my case and will compliment it whenever I can. I will mostly focus on the legal aspect and do the major portion of that work with the attorneys. As of this date I have still not received any paperwork from the ISRB [Parole Board] concerning my minimum term status. I don't disagree with the 196 month decision, but only the "time start" date they set. [His state time and federal time should have been set concurrently as was Ed Mead's, which would entitle Mark to immediate release.]

My input on the "political line" to take involving my case may not agree with yours. The issue is not Mark Cook's case but the historical conditions that were the impetus of Mark Cook's activities and the actions of all political prisoners and POW's.

The impetus of the various social-economic-political movements of the late '60s and early '70s was the Viet Nam war. It was a war in which the U.S.A. had no justifiable cause of involving its military. Television allowed the young people to witness the ravages of the war. Some folks were just peace-niks and were against the war, some saw racism in America's war on the Vietnamese and other Asians because of their communist philosophy, yet they would not war against European communists. Women saw the participation of Viet Namese women in all aspects of the war and drew feminist inspiration to fight for justice. We who suffer injustice here in the U.S. found common cause with those who suffered injustices from U.S. B-52 bombers and such.

It was the common cause of injustice that was the true impetus for the movements of the 1960s and 1970s. It was the same Red Book of Mao that gave the Vietnamese people the political inspiration to challenge the injustice of the U.S.A. that gave the Black Panther Party and other leftist groups their inspiration. The common cause was so strong among the Panthers that the BPP volunteered to send members of the party to fight for the liberation of Viet Nam. It is immaterial that the offer was graciously rejected. The Panther Party was then in active support against the U.S.A. in that war. This is merely a demonstration of how intertwined the left in the U.S.A. became with the left of the communist world. We saw the left politics as our salvation against racism, sexism, poverty, and serfdom to capitalism.

This impetus affected the Weatherman movement, the American Indian Movement, the Black

Liberation Army, the Black Panther Party, and even the moderate movements led by Martin Luther King. This analysis of the political history of the '60s and '70s is not speculation. It is not only what happened then, it points to what will happen in the future if the U.S.A. involves itself in another Great War--unjustly!

In sum, the political prisoners and prisoners of war in U.S.A. prisons are unjustly imprisoned as criminals. Common cause draws the militant as well as the moderate. We cannot support injustice in any form. When we choose not to support it in foreign countries we are bound not to support it at home.

The Viet Nam war ended and caused the demise of the common cause within the U.S.A.'s left and the non-initiated grass roots movement. Many of us struggled on militantly and many ended up in prison. I, along with many others, was part of a political movement striving for justice in an unjust U.S.A. Just like my African-American ancestors before me, I was born into a racist society and I will die in a racist society. My children and grandchildren will suffer the same hurts and injustices, yet they have the right to fight against injustice with moderation or militancy, and they must never be ashamed of their political positions because actions in support of justice are never criminal.

The former members of the George Jackson Brigade (GJB) must define themselves and their politics. In the 1970s it was my duty and responsibility to find out who and what the George Jackson Brigade was because they were using the name of an honored and martyred brother, a political theorist and field marshall of the Black Panther Party. I did find out who they were and what I believe they were about. I gave them my full support as a member of the Black Panther Party (BPP) and out of my own personal convictions. I'll not say what specific support I gave them. But because of my position as a BPP member I was fully responsible for every action taken by the GJB before and after my imprisonment as if I were an active participant.

From the heart of the Viet Nam war, the social-political-economic movements of the left soared like eagles over the land, and when the war ended those updrafts of common cause ended. People must acknowledge this reality before they can truly understand why the political prisoners and Prisoners of War exist in the U.S.A.

It is important to me that if you wish to take a political line in support of my freedom, you must understand, at least in part, that we stood in common cause with millions though we fell alone in prison.

As to the "line" on my innocence. It is simple. I'm innocent of the criminal acts but guilty before and after the facts. I've done enough time from any perspective.

Have faith in the people!

Comrade Mark

Robert Seth' Hayes

REVOLUTIONARY GREETINGS,
Comrades, Supporters, Friends, and emerging Combatants of Afrikan Liberation Struggle:

A LUTA CONTINUA'
(The Struggle Continues)

The Struggle for Liberation, love, truth, peace and justice, within amerikka continues. We all must do our part to ensure that our young inherit a positive and progressive share in life's unending struggle to be! With that in mind, I'd like to share a bit of my history with you in this article. It is my hope that through my experiences, you will glean some insight and fortitude to wage arduous struggle through your own life experiences.

My name is Robert Seth' Hayes. I was captured and convicted in New York City in 1973 under a host of charges, attributed to my membership in the Black Liberation Army (BLA). Through my conviction, I received a sentence of 25 years to life. In 1994-95 I began my 22nd-23rdyear in confinement. And it's the confinement, the nature thereof, I'd like to talk to you about here. Been in mind, that prior to my and others like myself, arrival into the prison system, the conditions were at their normal "oppressive" high. But upon contact with combatants of the community, greater emphasis was then placed on how to deter emerging minds (those already confined, and those entering it), from gaining insight or developments of consciousness, from captured Freedom Fighters. Executive Teams (i.e. Department of Corrections top advisors) from across state (prison) lines began to assess/share ideas, and information, on how to psychologically depress, isolate, oppress and hopefully render impotent, revolutionary combatants. It was agreed by them (the D.O.C.) that the standard practice of physical force was to be continually emphasized and heightened by a secondary level of mental terror. The objective was to convince outsiders to steer clear of captured comrades or suffer similar circumstances. And if by chance, combatants themselves became "worn out" to the point that they themselves abstained from revolutionary practices (i.e. became unstable, reactionary in practice, or incapable of organizing others, or themselves), so be it!

With the introduction of Revolutionaries into mainstream prison life, the system (with its multifaceted tentacles) found itself confronted with its greatest challenge. Simply put, the lines were drawn, the enemy identified, and the battle became engaged.

For me, the first distracting incident occurred during my 5th year of incarceration. One evening, at approximately 10 pm, an officer passing by the cage holding me hesitated in front of it. When I looked up to determine what he desired, the fool snapped a picture of me nearly blinding me with the flash, then quickly raced down the gallery. After settling down, I began pondering the reasons for his actions. Was this a means of identifying me for a hit man or squad? A souvenir? I/we never clearly determined exactly why the act was committed, but it did have its affects. I began to move more slowly and resist certain conversations whilebeing too busy watching my surroundings. Regrettably several days passed before I concluded that what I encountered was the opening salvo of "unexplained" acts specifically designed to

undermine the recipient and make him second guess day to day activities. The results being, others (the enemy) could close in closer as the Rade was now moving slower, more cautious, more accessible to observation. Closer scrutiny to determine if the Revolutionary was resorting to indecision, using greater caution, and whether or not he/she appeared to be moving in confidence? Though I took the necessary legal steps in the matter, I/we never forgot the lesson we received. The battle on the Psychological plane had begun. Hence from that day forward, my watch word was, "plan for the expected and be prepared for the unexpected." Move responsibly, and as always, seek counseling from one's peers!

Over the years, Comrades, statewide, have discovered the systematic moving of Rades to isolated areas as a further means of discouraging Revolutionary work. While in Green Haven C.F., while engaged in solidarity activities, I was snatched up and moved to Southport C.F. Once there and contacting folks in the street, everyone had the same question. What and where is Southport? Heretofore, it was an unknown entity. A High-Tech prison recently opened, that none of us had ever heard of. No doubt I would have spent many a year there had it not become necessary (according to the D.O.C.) to create a Marion (23 hr. a day lockdown) type state facility. Without having SHU status, I could not legitimately be held there. I was transferred to another isolated outpost called Wemda C.F. where I reside to this day. With the new emerging pragmatic conservative team in place statewide, the emphasis now has shifted back to the 70's standards of placing organizers in one holding place, as opposed to one man to a cell, as widely spaced as possible.

These types of dehumanizing practices along with a host of other demeaning acts, have been the specialty of corrections for many many years. They are designed not only to derail conscious activities, but simultaneously act as a deterrent to others seeking to make the crossover. Needless to say, none of it works against a determined and conscious member of Domesticated Warfare here in Amerikka. With the support networks such as the Campaign to Free Afrikan Political Prisoners and Prisoners of War in Amerikka, headed by Dhoruba Bin Wahad and Tanaquil Jones, and others too numerous to name it has been relatively easy to maintain a sense of Firmness and Alertness and Strength, while still confined. As it stands, I am scheduled for the parole board in 1998. At that time I will have completed 25 years in captivity. I have no optimism that I will be released, but I will nevertheless struggle to become released.

If in the event I am not released, I will maintain a Revolutionary Commitment to Struggle til Liberation comes or life ends. So I say to you, one and all, the Struggle is arduous, therefore, so must your commitment to changing society, humanity, be arduous. HARAMBEE (Let's Pull Together). A Luta Continua'.

We Resist,
We Resist
We Resist!

Robert Seth' Hayes
BLACK LIBERATION ARMY AFRIKAN FREEDOM FIGHTE

Dr. Mutulu Shakur

In a war against Black people in the United States that spans over four centuries and for many generations, few will rise as frontline soldiers on behalf of the oppressed. In such an enduring struggle, few will have the stamina and fortitude to fight and remain committed. Even fewer will have the courage.

But, in the spirit of the slave revolters—the Nat Turners and the Gabriel Prossers, and the Harriet Tubmans—new men and women rise, taking life and action.

Dr. Mutulu Shakur, a lifelong activist in the New Afrikan (Black) Independence Movement and a Doctor of Acupuncture, is one of those people. Because of his dedication to the Black liberation struggle—a struggle for human rights—he is currently being held prisoner by the U.S. government at Marion, a federal prison located in Marion, Illinois.

Notorious for the violation of civil and human rights of inmates, Marion has recently been declared inhumane by Amnesty International.

In 1987, Shakur was sentenced to 60 years imprisonment for an alleged conspiracy by the Black Liberation Army/New Afrikan Freedom Fighters against the U.S. government. Because of his political action, Dr. Shakur was marked a criminal and arrested. Since that time, there has been immeasurable and inhumane abuse inflicted upon Shakur from behind prison walls, unwitnessed by the public eye.

And still, he is not broken.

As a fearless activist for Black Liberation, Shakur was cofounder of the Republic of New Afrika (968), and is now at the forefront of efforts to expose the FBI's illegal COINTELPRO (Counter Intelligence Program) campaign of domestic repression. As an acupuncturist, Dr. Shakur co-founded the Black Acupuncture Advisory Association of America and was one of the pioneers in using acupuncture in the treatment of substance abuse. He is a dedicated member of the New Afrikan People's Organization.

But, it is no easy struggle. Because of his consistent activism, even from within the prison system, he is persecuted. There are no rewards for his work. Instead, there is only cruel and unusual punishment. Dr. Mutulu Shakur helped found the Islamic Young Men's Movement, a youth prisoner organization, and was a key organizer in the historic gang truce between the Bloods and the Crips at Lompoc Penitentiary. He is recognized in the international media as an American political prisoner and freedom fighter. The government, however, fearful of his positive influence over massive numbers of young, Black minds, tries everything to disempower him.

At 4:00 a.m. on the morning of March 4, 1994, Dr. Mutulu Shakur was abruptly taken from his cell at the Federal Correction Facility at Lewisburg, PA, and transferred to Marion. There was no 7-hour notice and he was not allowed to take any of his personal belongings. Since his

incarceration at Lewisburg, Dr. Shakur has not been charged with a crime, nor is there any indication that his classification has changed. His sudden transfer is not separate from the reasons that led to his arrest. Dr. Shakur has been and remains an organizer committed to changing the living reality of Africans born in the United States.

"We are establishing a continuum of resistance of the oppression of New Afrikan People against the oppression of 400 years of slavery and genocide," Dr. Shakur affirms. "Many of us engaged in the conflict, targets of the conflict and victims of the conflict find ourselves in jail or cemeteries or find ourselves suffering mental stress and Post-Traumatic Stress Syndrome. Without the recognition that a conflict exists, the martyrs and patriots of our struggle will continue to be labeled criminals in the annals of history. It is a significant political struggle for our movement and allies of our movement to create the recognition that there exists and will continue to exist political prisoners and prisoners of war in America."

While former South African political prisoner Nelson Mandela has been liberated from incarceration and continues to work on behalf of his people, political prisoner Dr. Mutulu Shakur, right here in America, is sentenced to life behind bars because he believes in and struggles for basic human rights.

But still, he is not broken.

We Want Freedom Any-Way For Mumia
by Mutulu Shakur

So you say, at last this period has passed, they lost
We must kill him, He must pay
The words he spoke taught too much
Shed the light, Exposed the truth
WE WANT HIS FREEDOM ANY-WAY

Of course the power remains the same
Contradictions, Are we to ignore?
Victory? There are many objectives
Fighting within the void of unpredictably
WE WANT HIS FREEDOM ANY-WAY

Shame! of what?
Truth will raise the light he illuminated
Move! Oh yea, that's the way
Reality! Fearless, Tears are no answer
Just fuel
WE WANT HIS FREEDOM ANY-WAY

Albert Nuh Washington

In 1971, when the Black Panther Party split, I went underground into the Black Liberation Army. COINTELPRO didn't come out until a few years later and by then many of us in the Black Panther Party and the Black Liberation Army were imprisoned, dead or in exile. COINTELPRO along with inexperience helped to neutralize us as an organization and derail our movement for national liberation.

Today, a new Congress is determined to push Black and other poor people down to prop up the middle class. There is a strong class and caste antagonism within the country today, as well as an increase in police powers and harsher prison sentences and conditions. Conditions are ripe for class struggle but the state is more sophisticated with its technology and laws. Racism is still the number one divider of people. Competition for jobs has only heightened the antagonism between white workers and minorities. Proposition 187 in California is an example of fear controlling politics.

The failure of the Black Liberation Movement and the New Left to consolidate its gains in the 1970s allowed the right to push its agenda using the politics of fear and separation to gain control over the country. When I think of all of us who have languished in prison for over twenty years, I think also of those of us who died like Jonathan and George Jackson.

This August 7th will be the 25th anniversary of the Marion Court House attempt to liberate three Black prisoners by 17-year-old Jonathan Jackson. Jonathan, along with James McClain and Bill Christmas, died in a hail of bullets fired by San Quentin prison guards. Ruchell Magee was wounded and has remained in prison until this day. The August 7th shootout began a new chapter for the Black Liberation Movement and took the struggle to a higher level.

We must never forget Jonathan's sacrifices, so let this Black History Month begin the commemoration of this young Black Freedom Fighter. The issue of Black Freedom Fighters and political prisoners are the reasons behind August 7th. August 7th embodied two aspects: 1) the attempt to liberate Black political prisoners, and 2) the demand for the release of three political prisoners, the Soledad Brothers. In honoring Jonathan, we honor the best of ourselves, for as young as Jonathan was he was at the highest stage of development of a freedom fighter, assault rifle in hand and willing to die for what he believed.

I, along with one of my comrades, Anthony Jalil Bottom, was captured in a shoot-out on the day Jonathan's older brother and mentor, George Jackson, was buried. August 28, 1996, will be 25 years that George has been buried in the ground and we buried behind prison walls. So remember what George said, he wanted to be more than a hump in the ground. Read his letters, especially those to Jonathan, and look at conditions and you will see the truth of the age-old adage, "The more things change, the more they remain the same." Both brothers showed us that we could rise above conditions to demand and fight for freedom and human dignity.

Dare to Struggle, Dare to Win
All Power to the People

Albert Nuh Washington
Black Panther Party/Black Liberation Army
Political Prisoner

Lorenzo I. Stone-Bey

May the spirit of humanity and the pillars of solidarity bring firmness against injustice and oppression, a struggle for justice and a voice for the voiceless night and day.

Since the case was lodged against me by the State of Indiana and by the alleged victim's brother, being a State Senator at the time and now the Lake County Commissioner and Chairman of the Democratic Party in Lake County as well, my struggle for redress and justice has been unbalanced.

The arresting office, the trial judge, and the Attorney General of Indiana have each admitted and conceded on the record that my arrest in February, 1976, was illegal, without probable cause or an arrest warrant. Thus, my conviction is illegal and against the guarantees of the Constitution. Still, the Indiana Supreme Court has me languishing in prison as so many other poor and oppressed people without representation and without means to roll back the tide of injustice.

The Petition for Rehearing . . . was denied and now I'm in Federal Court on a Writ of Habeas Corpus with a volunteer attorney who took interest in my mistreatment and the political repression against me.

This year, I will have served twenty years and am eligible for parole in December.

In Solidarity

Lorenzo I. Stone-Bey

Ojore N. Lutalo

February 6, 1995

"any movement that does not support their political internees ... is a sham movement"

Ojore N. Lutalo

"here we remain, yesterday's urban guerrillas, abandoned in captivity"

Ojore N. Lutalo

I bring you greetings today on behalf of myself and other political prisoners, prisoners of war and politically conscious brothers and sisters who are interned all over this country.

I also bring you our collective rage, and it is this rage that I wish to focus on in this missive. By virtue of your participation in this event tonight, I am comfortable that many of you understand the oppression and genocide that people of color have endured in this country. Our history to struggle began when the first settler set foot on the continent of Africa and that same struggle continued through every second of every minute of the lives of Amerika's slaves. My comrades and I are a proud part of this struggle which is born of rage reaching back to my ancestors. We were born with blood in our eyes...

It is because of this blood that I have been held in a sensory deprivation cage in the infamous Management Control Unit at New Jersey State Prison. As of February 4th, I am beginning my tenth year living in isolation. The people in power understand clearly that this blood in my eye represents a lifetime commitment for revolutionary change.

I also have another kind of anger-and that is my anger at the lack of support for us and the lack of activity by so-called progressive people out there in what I call 'minimum custody'.

Word reaches us of this program or that event. We hear of great efforts attempting to raise the consciousness of the public. While none of us minimize, the relevance of this kind of work, many of us feel abandoned in these cages. Unfortunately, most often when we do hear from folks at all, it's because you need a statement or something else from us, not because you are offering us anything.

We get little or no material support in the way of food packages, stamps, needed clothing or such luxuries as newspaper or magazine subscriptions, or radios. It seems to me that any movement that doesn't support its warriors is a sham. Make no mistake about it, we are here, I am here, because of the war you profess to be in.

Our anger is also directed at the lack of revolutionary action. That the Red Army Faction destroyed a newly built prison in Germany caused us great joy. That action also reminded us of the bitter taste of a movement which has abandoned not only us, but any committed action which could make a real difference. That the isolation torture chamber is completed and occupied in Florence, Colorado, is bewildering to those of us who still live this war every single day of our lives.

Be clear that I do not belong here. That I am here because of who I am and what I believe. And that is exactly why your committed involvement is as important to you as it is to me. Angela Davis put it well. She said that "If they come for me in the morning, they'll come for you at night."

Another man also said it equally as well.. Pastor Martin Niemoller noted that:

" In Germany, they came first for the Communists
And I didn't speak up because I wasn't a Communist.
Then they came and got the Jews
And I didn't speak up because I wasn't a Jew.
Then they came for the trade unionists,
And I didn't speak up because I wasn't a trade unionist.
Then they came for the Catholics,
And I didn't speak up because I was a Protestant.
Then they came for me,
And by that time, no one was left to speak up.

Ojore Lutalo

Sekou Cinque T.M. Kambui

Rather than using this forum to address my own personal needs for support, I would like to take this opportunity to address a crucial issue that involves all of us – the lack of national coordination among all our individual defense/support groups. This lack of coordination is not the fault of the small support groups whose interest is generally one particular prisoner or small group of prisoners; this deficiency is created by the lack of a specific, nationally organized committee to speak out against the growing and continued imprisonment of political prisoners and prisoners of war. For many years now, we have awaited a concerted effort by some of our better known national-level organizations; the response has continued to be weak, and the coordination fragmented and most-often factional. Many of our brothers and sisters are without any support and almost no outside contact; our responsibility is to come to their aid as well as to the aid of our better-known prisoners. The growing brutality as evidenced by Control Units, maximum segregation units, and physical torture, the increased use of the death penalty – all signal the immediate demand for coordinated support on behalf of not only political prisoners and prisoners of war, but also the tens of thousands of our brothers and sisters presently brutalized by this racist, oppressive system.

The numerous independent support committees should give serious thought to establishing support for these brothers and sisters without any outside aid. Even letters of support for upcoming parole hearings or letters of outrage directed to wardens and superintendents of prisons are important for somebody to do. In this way, if and when a brother is suddenly locked down or transferred, somebody outside knows and responds to his need. Such immediate response may be the only thing standing between that brother and brutalization and/or death. Prisons hate outside interference, and we all need to insure that we provide that interference as often and as directly as possible.

On national levels, the organizations which have over the years called themselves "the voice of the New Afrikan or Puerto Rican or Native American" must take the responsibility to insure that our smaller defense committees are supported at parole hearings or in the governor's office – or wherever might be necessary to indicate to these officials that our wives, loved ones, and supporters are not alone in their fight. No prisoner should be without support at a parole hearing; newspapers which concentrate upon specific groups of political prisoners and prisoners of war should insure that a representative is available at these meetings to report to the people the activities taking place at these hearings. Such activity, of course, demands that these national organizations know the parole dates and other specific dates of each prisoner that may concern the need for support, both physical and emotional.

Such coordinated effort is an absolute necessity in these days of even more reactionary/oppressive government restrictions. The federal anti-crime bill is screaming for prisoners to serve 85% of their terms before gaining parole eligibility. States are being forced to accede to this time frame if they hope to obtain federal funds. What is 85% of life? We can no longer sit back, depending upon our small support groups who are struggling to survive. We must speak out aggressively in a coordinated, supportive effort and make ourselves hear. Time magazine has just reported that for the first time in history, the number of prisoners (in the United States) has

gone over one million – 1,012,851 to be exact. Such incredible numbers prove that there are also millions of potential supporters for all of us – the families and loved ones of these one million men and women.

One of the greatest problems faced by the support groups – most often family and loved ones of the prisoner – is isolation from other one another and from society in general. Nobody cares about prisoners, and nobody wants to hear abut our needs or the needs of our families. The criminalization of our communities, which includes our families, must be openly attacked if we are to raise a public consciousness around the whole issue of political prisoners and prisoners of war and imprisonment of so many New Afrikan citizens around the country. None of us have much money, but each of us can write letters, send faxes, mail a few stamps to a prisoner, or do some other small task that will help a fellow brother or sister to get through just one more day.

At present my own Support Group is in the midst of a Petition Drive/Support Letter Drive for my parole hearing in April of this year. We actively encourage your participation and support by mail, fax, or phone contact. Copies of all petitions and/or letters should be sent to m support group in Birmingham as well as to the Parole Board at the address listed below. My four-year long lawsuit against the Parole Board, citing racial discrimination, lack of due process, and arbitrary/capricious rulings was just dismissed a few weeks ago; the appeal is now in process. Ultimately, however, my fate and the fate of all of us rests with the people, not with the racist courts, parole boards, and thousands of other government agencies/entities.

Now is the time for us to come together with one another, to organize, to speak out and speak up on behalf of each other. There is no time to waste, while we debate, define, and discuss; the enemy continues his genocidal plan. We need to bear in mind the Ashanti proverb: "Two men in a burning house must not stop to argue."

Sekou C.TM. Kambui Defense Committee
ATTN: Aysha De'Jenaba Kambui
2233 Second St. South
Birmingham, AL 35205 (205)322-1047

Richard Mafundi Lake

February 20, 1995

As a person who has been involved in political struggle all of my life, primarily the African liberation struggle (I am now 55 years-old), I can sincerely respect and appreciate all, and any, effort in behalf of the universal struggle for human rights and human dignity, and especially efforts in behalf of those who are in prison. I have been incarcerated 24 years out of my life's 55 years.

It is impossible for anyone who has never been in prison to comprehend the horrors and realities of life within prison. Prison is a very negative environment. There is nothing good that can be said about prisons. Prisons can not be reformed (made better). Prison takes a toll on everyone regardless of how physically strong or mentally tough a prisoner might be. Prison effects different people in different ways, but the dehumanizing and destructive nature of prisons will have a profound and everlasting effect on all who enter prison. Nobody remains the same in prison or after prison. Prison is truly the test of a person's strength, character and resourcefulness. The strong is not always strong in prison. Paradoxically, the strong upon entering prison will often become weak and the weak often becomes strong. So many prisoners who are supposed to be strong and good people are broken in prison and become agents for the state inside and outside of prison. Political people should be careful about ex-prisoners being accepted among their ranks based solely upon their character and reputation before they went to prison. The state does excellent recruitment from within the prisons/jails and the military. Especially among prisoners with past good reputations. Personally, I distrust anyone who prison custodians trust and speak well of – and regardless of what that prisoner might be. Political prisoners of any degree of integrity and intelligence will not allow themselves to be played like that. Political activists/organizers/revolutionaries should guard their integrity/credibility with a passion because it is the most important thing they have.

One of the fundamental weaknesses of the prison struggle is that it is so fragmented by elitism, regionalism, egoism, etc. There is no real attempt among enough people to solidify the prison struggle. There is a serious lack of political maturity and political principles within the prison struggle. How can we save Mumia, free Gary Tyler, Pratt, Sundiata and all the other political prisoners and prisoners of war without the pressure and mobilization of the masses? This will take a massive undertaking. No individual or small group of individuals will be able to make it happen. The primary function of revolutionaries is to mobilize the masses. Unfortunately, some of the so-called revolutinary elements within the prison sstruggle do the most to retard the prison struggle and undermine any real attempts to solidify the prison struggle. In fact, a lot of so-called revolutionary groups are no more than "elite social clubs" or "regional cults." It is a shame that there are so many political individuals and groups out there who have allegedly been doing political studying for decades and still don't understand a damn thing about political principles and political organizing. It is our ineptness that gives the system its aura of invincibility. The system ain't shit.

There are hundreds of prisoner support groups throughout the country but very few have

working relationships with each other – or even know about each other.

Political prisoners and prisoners of war have a vested interest in encouraging their families, their defense committees and their supporters to bond together with other political prisoners' and prisoners' of war families, defense committees and supporters in order to more effectively work for the common good. They should also encourage them to work with other reputable political groups regardless of what the primary focus of the group/individual might be.

We all have a common enemy and it's about time we all start acting like it. The struggle is not about who we like personally. We are not engaged in a personal struggle or a popularity struggle! We are engaged in a political struggle... A revolutionary struggle!

In Solidarity,

Mafundi Lake

Kojo Bomani Sababu

Although it seems as if all is lost and we are in a period of stagnation, we should place our energy in the areas which produce tangible results as opposed to frustration.

What efforts are they is the question! Those efforts are still an attempt at building recognition for those who have long endured incarceration, constructing a sound organizational program for them, and not allow their contributions to humanity to be forgotten.

Currently, many political prisoners of war and political prisoners, are growing old, infirm, and have become mantelpieces for the fireplace. Our organizations have grown old in thought also and need reinvigoration from different ideas and approaches. In order to grow fresh and anew we need to accept first that we are stale and tasteless, otherwise we would have developed into a unique program counter to what is presently offered by the oppressor nation. To emerge from the ashes is to find new solutions to our problems because what we utilized in the past has either been useless, or met the test of time.

In the past, we were quick-witted and refused to listen to alternatives in our techniques at handling affairs. This attitude and character must change because we are at a standstill in our development. To listen and be attentive is to be informed and thinking. We have to build a thinking person to disarm a enemy which uses many devices to control our movements. Adaptability is probably the order of the day for our survival as internationalists and nationalists. We should definitely forsake becoming the oppressor, but in this technological world we must learn to fight with his tools. His major weapon nowadays is consistent propaganda. Techniques used are fax machines, radio, television, town meetings, etc., to disseminate their ideas that our approaches are complete failures at life. We must use these same weapons at our disposal to reverse this trend, in building support for our programs and those who are incarcerated. They have stolen the appreciation for struggle from us. We must fight to regain the love and honor of revolution in the hearts and minds of the oppressed.

I've been rather long-winded, so I shall cut this commentary short. But I sincerely believe if we step up our propaganda efforts and accept new ideas we will be better off and stronger going into the next century.

Revolutionary Love To All,

Kojo Bomani Sababu

geronimo ji-Jaga Pratt

From behind the walls of these California slave camps, I send you greetings rich in spirit and determination.

At this time I urge everyone to concentrate and focus all their energies into a united effort to save Mumia Abu Jamal's life.

I remember when, years ago, Mumia came to California as one of the youngest Panthers from the newly formed Philadelphia Chapter. Until this day his devotion to our struggle stands out in my mind. Last week, I met with Emory Douglas, who was Minister of Culture of the Black Panther Party within whose ministry the teenage Mumia used to work. Emory also had fond and vivid memories of young Jamal. So this is our direct proof and testament to Mumia's lifetime devotion to save our people's lives. Now it is time for us to embrace him. To sound the alarm and say with our time and energy: NO WE WON'T LET THEM KILL MUMIA!

I also ask you to take a moment and reflect on our comrades Dr. Mutulu Shakur, Oscar Lopez Rivera, Tom Manning and Ray Levasseur - freedom fighters from the New Afrikan, Puerto Rican and North American resistance who have been sent to the death trap in florence, Colorado. The Supermax at Florence is another form of the gallows. Stay in touch with them, watch over them, and begin to build a national campaign to close this inhuman concentration camp. I wish you success in your Black History Month program tonight and in the important work you will do in the future.

Phil Africa

On the move!

I'm Phil Africa a revolutionary disciple of "The Move Organizations'" revered founder John Africa the source and teacher of Move Law - Natural Law which is the direction of total revolution all Move members live by. I'm one of "The Move 9" who've been unjustly held in prison since August 8, 1978 for darin to survive this system's murderous attack on our lives in its attempt to stop John Africa. We were all sentenced to 30-100 years for the death of one cop this system knows we are innocent of. On May 13, 1985 this system dropped a bomb on our family in Phildelphia. murdering 11 of our children, brothers, sisters and animals in an attempt to silence our family from protesting our unjust imprisonment. At this time our sis, Ramona Africa is in court rumbling some legal action we're taking against this system to put some pressure on it so no one will ever forget May 13, 1985. We're involved on all levels in the fight to save the life of bro Mumia Abu-Jamal from the hands of this rotten system that wants to murder him and other death row prisoners and hearings on the PCRA's we've filed concerning our case from 1978 are about to begin. The aim of the Move Organization is to demonstrate by living the example of John Africa that this system can be eliminated, that the wrongs this system has caused can be righted thru the application of Total Revolution. With our example we demonstrate that when people stop supporting this system that wrongs and oppresses them this system will fall. When people realize that every problem they face is created by this rotten system they must realize the solution to rid themselves of these problems will only come by eliminating this system. John Africa explains that truth is strength, the lie is the weakness this system promotes. Put your faith in truth and you will reflect that strength in the work of revolution - that is what John Africa teaches. When people realize the unfailing protection of Truth -Unity - Move Law folks will have the direction, motivation, and strength needed to defeat this system and all the problems it contains. Move is committed to the work of eliminating this system that imposes on life. We do the work of revolution because it is the right thing to do. To all that struggle take care and stay strong! On the move!

Phil Africa

In Move Law we trust
All praises to the order of life
The power of truth is final
Long live Move
Long live John Africa's Revolution!
Long Live John Africa!
Long Live John Africa!
Long Live John Africa!

Long live John Africa's revolution and down with this rotten system!

Charles Sims Africa

February 25, 1995

I was arrested in 1978 for allegedly shooting numerous cops and murdering one along with my nine brothers and sisters of Move. We've been held since then and have done many, many years in the hole dungeons of this state because we refuse to relinguish, turn traitor to our belief, to John Africa's teachings. The whole world witnessed the outright blatant murder of my family on Mary 13, 1985, when the government of Philadelphia, its police department, and the federal government dropped a bomb on my eleven brothers and sisters including five children. My family was burnt and shot to death. Ramona Africa was charged with "rioting" and "resisting arrest" for surviving and was in prison seven years! This blatant murder is well documented and known. Despite the loss, the grief and hardship, we remain steadfast in our belief and dedication to John Africa. Because of this, this system believes they will keep us here until we are dead (30 to 100 years). Presently, we have legal action pending in the form of Post Conviction. This alone is not what we depend on for release because we don't believe in the legal system; our release will be the result of the hard work of our family, supporters and friends – folks like yourselves who have always lent support for years to us and other political prisoners and prisoners of war.

Mumia is a signature away from being politically executed! We are urging all comrades in and out of prison to send donations to:

Black United Fund/Mumia Abu Jamal
419 S. 15th Street
Philadelphia, PA 19146

Jamila Levi
P.O. Box 10174
Pittsburgh, PA 15232

These donations are going directly toward his legal defense which is headed by Leonard Weinglass. We also urge people to write or call:

Governor Ridge
Main Capitol Building
Room 225
Harrisburg, PA 17120
Telephone: (717)783-1198 or (800)932-0784
Fax: (717)783-1396 or (717)787-7859

We urge all to support Mumia in any way they can!
On the Move!
Charles Africa
Long Live John Africa Forever!

Herman Bell

GREETINGS AND SOLIDARITY BRUTHAS AND SISTAS,

Although I greet you from behind prison walls, I am as here with you today as I have been since the birth of my political consciousness and commitment to the liberation struggle. My commitment to the liberation struggle did not end when I was captured, nor when I was sentenced and imprisoned. I knew the authorities were creeping around corners looking for me before my capture, but I did not run. I merely moved down the block so to speak, and then across town, still being just one more fish in that big ol' social pond you live in out there which made it more difficult for them to discern one fish from another.

Unfortunately, not all people share the same dream. As much as they might claim otherwise, it's simply not so. Betrayal and treachery are what ensnared me. Only when you find yourself in a "tight spot," when your back is against the wall, when you have practically no way out of a predicament (the kind that usually exacts a severe penalty like maybe your life) will you be able to discern a true friend from a fair-weather one. And, from where I stand, it seems as though one acquires more fair-weather friends during the course of a lifetime than there are stars shining in the heavens.

I don't know whether you guys have seen the western movie called "The Longriders" starring the Carradine brothers, who portrayed the younger brothers of the James Gang. In one scene the gang was ambushed while robbing this town. One of the brothers was shot off his horse and left lying in the streets as the rest of the gang made good their escape. When the elder brother did not see his kid brother among the fleeing outlaws, he turned his horse and went back for him. Whether his brother was alive or dead he didn't know. He only knew he had to go back for him because it was the right thing to do. That kind of spirit is what builds character, and you all should know we cannot build a movement without character. Only when you're in a tight spot do you know who your real friends are.

The above analogy speaks to the kind of concern and support our Political Prisoners and Prisoners of War should receive from you, because capture has in no way rendered us incapable of providing leadership and direction to the struggle. The authorities would love to see you abandon us, because it would discredit our movement and undermine the legitimacy and moral character of our struggle. They would love to dismiss us as misguided lunatic fringe idealists who deserve everything that happens to them.

As I've already said: Yes, I know the authorities were looking for me (and I say this not out of arrogant pretensions or braggadocio) but I did not run. Someone said: "It is better to die on your feet than to live on your knees". I felt that way then, I feel this way now.

The betrayal and treachery I mentioned earlier as they relate to my case happened because the wife of a former comrade had gun possession, bad checks, and other minor charges lodged against her. So rather than carry her own load and do the time she was facing, she cut a deal with the D.A. and agreed to testify against me and my codefendants. We now have the evi-

dence to prove that the D.A. and this witness made a deal, even though throughout our trial he maintained no such deal was made. (Which, in gist, by way of an update, is the subject of the current appeal our lawyer is filing in court.) And as you all know we've consistently maintained that we had no involvement in the act we've been convicted of.

I chose to touch on the topic of discerning friends from fair-weather ones because inevitably the struggle will intensify, and with the nation's arch-conservatives now in political power, their policies will inevitably exacerbate the class struggle, which as you all know cannot remain at its current level. Therefore, from where I stand I urge you to give considerable thought to how you select those to whom you entrust your life. In other words, there are levels of relationships. Don't entrust people with more than they can handle. Because practice, i.e., the things people do, is the criterion of all truth.

That brings me to another point I wish to touch on. This event is in support of political prisoners as we celebrate Black History Month. I have seen literature here and there put out by various groups and organizations asserting their support of political prisoners and POWs. The question is: What is meant by support? Are we talking about mentioning the names of a few political prisoners at events and maybe read a statement or two written by them to dignify the occasion? Are we talking about doing fund-raisers (Whereby an honest account of money put-out and take-in is done to obviate any question of accountability), and the proceeds are put into an account that periodically disburse stipends to our political prisoners and POWs to use in anyway they see fit (Most of us would use the stipend for legal expenses, stamps, commissary, and maybe to purchase an occasional modest present for our mothers, wives, or children.) You out there can devise interesting and clever ways to raise funds: T-shirts of political prisoners, writing projects turned into books, calendars of political prisoners, deals with small businesses for a percentage of what you sell for them, etc..

Furthermore, I wish to use this forum to personally commend Dhoruba Ben Wahad, as we all should, for his persistent struggle in urging that support of our political prisoners and POWs be an essential component of the agenda of leftist, anti-imperialist, progressive political organizations and groups in the U.S., and for educating the international community about us.

He, above all others, has consistently recognized the political necessity of this undertaking to say nothing about it also being the comradely and principled thing to do. Hence his: Campaign to Free Black Political Prisoners and P.O.W.s in the U.S. I urge you all to write him at his Kingsbridge Station, P.O. Box 339, Bronx, NY address. Contact the brother at the above address so that together we can work out the very best plan of support for our captured political prisoners and explore other areas of struggle. And for those of you who are concerned about who will get credit for doing work in this regard, concerned about earning stripes and recognition, this ain't about personalities or big "I"s and little "you"s. If we become the living message we bring to the people, then the work we do will be recognized by all, and we shall be rewarded accordingly with greater and greater responsibility.

Finally, it's not my intent to be unnecessarily critical by underscoring, as I have, certain negative tendencies which we all must fight against on different levels, nor is it my intent or desire to sound or to be disrespectful towards any group or organization that has been supportive of our political prisoners and POWs. I know from what I read that a growing number of people out there are particularly supportive of our dear bruthas Mumia Abu Jamal and Geronimo

Pratt. Still, we are far behind in the overall work needed to be done, especially in organizational structure, discipline, collective work and responsibility. For we must be responsible and accountable for our actions because that and the principles we adhere to are the cement that binds us. So be of good cheer and let's get to work. Let's build to win in our lifetime! As Lady Day says in her song: "The possible we can do right now, the impossible will take just a little while".

Your Brother in Solidarity,

Herman Bell

Debbi Sims Africa
Janine Phillips Africa
Merle Austin Africa
Janet Holloway Africa

Excerpts from John Africa's Teaching (in italics):

Revolution is not a word but an application, it is not war but peace, it does not weaken it strengthens, revolution does not cause separation it generates togetherness, . . . revolution is an activity, a generating force that continues generating, continues activating, continues togetherness, solidarity will never be realized so long as geography is imperative, solidarity is unity, without unity you can't have revolution, . . . revolution is organization just as solidarity is togetherness, . . . the word people should be a symbol of identity which should unite people and dispel war but to call everybody a person and go to war against people is to say that people are compelled to conflict makin peace hopeless and everything people are striving to make, to have, to be, . . . if we expect to accomplish the defeat of oppression, we are going to have to understand the power of assertion, a single mind is an assertive mind, when we think as one we are as no other, when we think as one another we're defeated because one is one and another is something other than one, this ain't no word game, revolution is not a game no more than words are innocent, . . . solidarity ain't a word, solidarity is a principle that exists despite words, and will exist when words have ceased, . . . revolution ain't a principle that is applied when the oppressor is oppressing, revolution is the principle of freedom even when the oppressor does not exist, revolution simply means to revolute, activate, generate, move, so long as you are moving you are free but when you are not moving you are in bondage, a revolutionary is very simply the person that understands revolution, the person that understands to move is to be fit, to be fit is to be strong, to be strong is to demonstrate strong committment to the principle of strength, the principle of fitness, the principle of revolution, the principle of freedom, . . . when oppression oppresses people to revolt, the way of true revolution is to press on with examples of revolution so that when a people rebel they will not be discouraged by seein no way out except to go back to the very adversary they're rebelling against, . . . a revolution must then be willing to apply this principle so that people can be set to one aim, the aim of revolution for it is this single aim that will thrust you onward when all else fails, when people are divided committment is severed and the aim is divided, it is necessary to understand this when involving ourselves in revolution, many aims drawing from one energy source defeats this source by exhausting its energy, one aim is all powerful when all energy is concentrated in one, . . . the total aim is as raw power, for the total aim is total energy, totality directed one way and when this is understood in conjunction with the oppressed thee restrained, it is understood that as total direction the oppressed thee restrained have total power that must be directed in the way of revolution with understanding that the restrained and oppressed is like a dammed up wild river that is only to be turned loose and directed, a stragetic,revolutionary is the pivotol point in a restrained society that pivots the restrained in the way of revolution by informing the restrained of the power of freedom through examples of freedom against examples of slavery, . . . a single bullet from a gun will knock you down but spread the powder from that bullet to five other bullets and the single bullet has lost its punch for you no longer have one strong bullet you have five weak bullets and when called on to do the work necessary in revolution the gun will fail you because the power of the bullet have been split five ways and will fall short of its target, this is

when the principle of revolution, oppressed people is like a single bullet and when aimed correctly will knock down thee oppressor without fail.,,,

This is from the teaching of John Africa.
Long live John Africa the coordinator forever!

The MOVE organization is trained to be detailed, thorough, strategic minded and aggressive, MOVE is strong willed, clear visioned, one minded, true in dedication, MOVE don't stagger, waver, stumble or fall short, with the MOVE organization a step forward is a step gained and a step lost for the system because the MOVE organization will not take a step backwards, our aim is revolution, our trust is momma, our drive is consistency, our target this system and we will not be stopped for we have the courage of life, the understanding of true law and the power of god in both fists. . . .
end quote *John Africa. Long live John Africa!*

Move people ain't in prison for committing no crime, we ain't criminals, we're in prison for putting out the truth about this corrupt government, for confronting this lying murdering government uncompromisingly. The above ground chapter of THE MOVE ORGANIZATION has been in Phila. for over 20 years and in these 20 years, nobody has ever heard of MOVE people murdering raping or robbing nobody. MOVE people ain't got no history of crime, the only example people see in MOVE is revolution, all people ever hear about MOVE or see MOVE do is confront injustive, police brutality, corrupt politicians and judges and fight against the abuse and exploitation of all forms of life. All people hear about this government thorough or see in this government is corruption, oppression, murder, theft, fraud, lies and disappointment. Everybody complains about this rotten government yet this government have labeled MOVE as criminal and people believe them. Phila. officials got warrants from Phila. judges to put up a starvation blockade around our house in 1978 knowing there were pregnant women and breast-feeding women in the house and the police brutally beat and arrested anybody who tried to give us food. Phila. officials got illegal warrants from Phila. judges to send in their cops to attack our house at 3:00 in the morning on 8-8-78. The cops in their frenzy to kill MOVE people, ended up shooting their own police and firemen and killing one of their cops. Then Phila. officials took MOVE in front of these same Phila. judges who framed us, charged us with murder, sentenced us to a total of 900 years in prison when these judges didn't see MOVE do a damn thing, said we had a fair trial and people believed this. That's why for 16 years MOVE people have had to burn energy giving people information and details about the MOVE 9 situation to convince people that MOVE is innocent and this government is lying. People shouldn't be demanding that MOVE explain our position - people should be demanding that this government explain its persecution of MOVE. People should be demanding this government explain how Judge Malmed sentenced 9 people to 30 - 100 years each in prison for the shooting of one cop, one time with one bullet. People should be demanding this government explain how MOVE people were convicted at all when the judge admitted on national radio the day after sentencing MOVE to prison, that he didn't know who shot that cop 8-8-78. Yet this ain't the case, this system lied and said MOVE is guilty and people have taken the system's word. People have accepted the word of known liars as if it is the truth. Everybody knows MOVE is against this system and everybody knows what this system does to people who go against it. This ain't just a MOVE issue, this is an issue of the oppressed against the oppressor. Whenever people fight against oppression, the oppressor has historically used the same tactic: beat'em into submission, if this don't work they exterminate those that are courageous enough to fight and those that escape being

murdered are labeled as criminals and put into jail until they are too old to fight anymore or for the rest of their lives. This is the tactic this system has been implementing since its inception and people have got to stop being duped by this government. The black South Africans didn't listen to the oppressive government of South Africa when they labeled the freedom fighters in that country as criminals. The black slaves in this country didn't believe the slave-masters when they said Nat Turner was a criminal. Americans didn't listen to the British government when they said the American revolutionaries were criminal for going against the king of England. It's no way the oppressed should be taking the word of the oppressor over somebody who is being oppressed just like them. Its like a Jew taking Hitler's word over another Jew during the holocaust. John Africa teaches that the weapon this system uses to do this is "divide and conquer." As long as this system can keep people disjointed and fighting among themselves their energy will be divided and their focus will never be on the real enemy, this system. It's time people unite, take a stand against injustice by not feeding this system their strength. Demand these judges give answers, speak to the wrong they're doing to people, push them to do what's right. Make these judges qualify how they can sentence poor unofficial people to 5, 10, 20, 100 years in prison for a crime they didn't see, just on the word of a cop and then acquit cops that are caught on TV brutally beating, and attempting to murder people, like the cops that beat Delbert Africa and Rodney King. People should do whatever yall gotta do to get justice and don't stop till you get it. People gotta stop believing these judges is right, just, fair, because until you do, you're always gong to have judges sanctioning May 13th bombings, Rodney King beatings, the extermination of the SLA, the Black Panthers, Wounded Knee, and another whole race of people virtually extinct and enslaved on reservations like the government has the American Indians.

As long as we are MOVE members there is no legal justice in this sytem for MOVE and the only way they're gonna do right by MOVE is through pressure, is if people put pressure on this government to do what's right, because legally they never had a case to begin with. People can put pressure on officials through consistent action by writing letters to politicians; making phone calls to Penna. Sen. Arlen Spector and Phil. D.A. Lynn Abraham, or writing the judge, Joseph Papalini, himself and tell him how you feel as a MOVE supporter, or as a concerned citizen who believes in what's right. At this point Jude Joseph Papaline (PCRA Unit, 758 City Hall, Phila. Pa. 19107), is the judge that will hear PCRA-appellate hearings. They are being scheduled for the MOVE 9 sometime this year. Papalini has the authority to do whatever he wants to do:

1. Reverse Judge Malmed's guilty verdict and release all MOVE members immediately based on non-effective evidence.
2. Give us another trial.
3. Reduce the sentence or give us time served.

The decision is in his hands. MOVE is not guilty of nothing wrong. We are not in prison because we allegedly killed nobody. We are in prison becuase we are MOVE members and that's what people need to understand. If anybody should be inprison, it is those Phila. city officials and cops who cold bloodily murdered 11 MOVE people onn May 13, 1985, including children on Osage Ave. in the face of the world, but they are walking the streets and have never been arrested. MOVE people are political prisoners. MOVE is not a threat to the people. Once agin, these officials are being given the opportunity to do their job, to do right by MOVE